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cate the world as to economic uses and objects of war. And why not, on the same theory by which corporations subsidize research for methods of manufacture to replace those demonstrated unsatisfactory, uneconomical, and inefficient? Is it not a sad reflection on the production and distribution systems of any country, on common-sense justice and on democracy, when nations who boast of their superiority of citizenship and of the natural resources of their country must insist on commercial exchange of alleged "surplus" production on their own terms enforced by violence?

I most earnestly endorse Rabbi Wise's statement that "the recent declaration of a considerable group of churchmen in favor of increasing military 'preparedness'

at this time constitutes one of the sorriest possible indictments of the church." In conclusion, I will also add that if statements of Rabbi Schulman and inferences therefrom, as I understand them, indicate accurately ideals of the church and religion, and that a "champion of peace and good will to men" can only dispense "justice" by means of "authority" (military force and brute violence) then I say "to hell with the church and religion," as they no longer mean what I have supposed they did. However, as yet, I believe church and religious ideals are the more accurately stated in and to be inferred from the comment of Rabbi Wise.

Most sincerely,

F. G. SWANSON.

BRIEF PEACE NOTES

PEACE on the Mexican border has been preached at Corpus Christi, Texas, if it has not been noticeably practiced in other quarters. Notice is received of a *Debate Anual de Paz*, held in the high school of that city on May 28 last, in which twelve Mexican boys and girls under 16 years of age participated, to the edification of a combined American and Mexican audience. The proceedings were conducted in Spanish, and the judges were: Señor J. A. Fernandez, Reverend Señor Torres, and Dr. Martinez, of Corpus Christi. The boy and girl obtaining "*mayor calificacion*" were awarded prizes by Mrs. F. M. Fox, of the Woman's Monday Club, through whose interest and initiative the contest was made possible.

... Among the many preparations for war now under way in this country is to be noted the ambitious campaign of the Committee on Industrial Preparedness, working in co-operation with the American Society of Civil Engineers, the American Institute of Mining Engineers, the American Society of Mechanical Engineers, the American Society of Electrical Engineers, and the American Chemical Society. Through free advertisements in the leading newspapers, the committee announces a new organization, under Government sanction, of more than 30,000 American engineers and chemists, who are to make a sweeping survey of the industrial resources of the United States. Their claim is that by this investigation the Government will be given detailed information of such a sort as to make victory much more assured in any war for which it chooses to prepare. The motto of the committee is "National Defense and International Peace," but it also employs with considerable emphasis another phrase, viz.: "Military Preparedness Wins the Battle, but Industrial Preparedness Wins the War." The public is urged to co-operate in raising up this "impregnable wall of defense."

... Statements continually made that the Middle West does not support the spreading enthusiasm for preparedness are amply substantiated in the case of Kansas. In the city of Hutchinson, of that State, Mayor Gleadall announced official sanction for a preparedness parade to be held June 3, but only to be met by a storm of protest from all quarters. Petitions

against the movement poured in immediately from every part of the county, and so strong an anti-militarist committee was at once formed as practically to assure that the general opinion would be supported. Protest was also voiced by the lieutenant governor of the State in a public statement, in which he declared that "such a parade would be an endorsement of the kind of preparedness favored by the manufacturers of arms and ammunition. Kansas people, while generally ready to support and help pay for adequate preparedness, are not inclined to go the limit desired by the extremists. There will naturally be much opposition to putting out the inference that Kansas is for militarism."

... The National League for an All-American Customs Union issues a blank petition for the use of those Americans who believe that something more than the Monroe Doctrine, A. B. C. conferences, and meetings of Pan American societies are necessary for perfect amity between the Americas. This is addressed to the President and the Committee on Ways and Means of Congress as follows:

"To cement the bonds of friendship with all America: to promote the welfare of ourselves and our neighbors, and to benefit alike consumers and manufacturers, we respectfully request the immediate passage of an amendment to the present tariff which will provide for the free admission of importations of the products of any American country which will admit our products free."

Blank petitions may be obtained from Will Atkinson, 584 Hudson street, New York City.

... Armenian relief in this country receives considerable encouragement through the announcement of the consent of the Laymen's Missionary Movement to co-operate with the American Committee for Armenian and Syrian Relief of New York City in a widespread campaign to raise funds for the sufferers abroad. This is a new departure for the Laymen's Missionary Movement, but, says the committee through its Field Secretary, Walter H. Mallory, "the cry from Armenia and Syria is so urgent that the movement, representing in some sense the Christian laymen of America, dare not turn a deaf ear to the appeal." Several officers of the American Peace Society are affiliated with the committee, among them Arthur Deerin Call, Secretary, and Samuel T. Dutton, Director of the New York-New

Jersey Department. The committee bespeaks the co-operation of all champions of the weaker, war-crushed nations across the sea.

... Many readers who have read and admired W. N. Ewer's poem entitled "Five Souls" will be interested in an addition recently made to it. The poem, it will be remembered, runs as follows:

FIVE SOULS.

FIRST SOUL.

I was a peasant of the Polish plain;
I left my plough because the message ran:—
Russia, in danger, needed every man
To save her from the Teuton; and was slain.
I gave my life for freedom—This I know:
For those who bade me fight had told me so.

SECOND SOUL.

I was a Tyrolese, a mountaineer;
I gladly left my mountain home to fight
Against the brutal, treacherous Muscovite;
And died in Poland on a Cossack spear.
I gave my life for freedom—This I know:
For those who bade me fight had told me so.

THIRD SOUL.

I worked in Lyons at my weaver's loom,
When suddenly the Prussian despot hurled
His felon blow at France and at the world;
Then I went forth to Belgium and my doom.
I gave my life for freedom—This I know:
For those who bade me fight had told me so.

FOURTH SOUL.

I owned a vineyard by the wooded Main,
Until the Fatherland, begirt by foes
Lusting her downfall, called me, and I rose
Swift to the call—and died in fair Lorraine.
I gave my life for freedom—This I know:
For those who bade me fight had told me so.

FIFTH SOUL.

I worked in a great shipyard by the Clyde;
There came a sudden word of wars declared,
Of Belgium, peaceful, helpless, unprepared.
Asking our aid: I joined the ranks, and died.
I gave my life for freedom—This I know:
For those who bade me fight had told me so.

When copies of this poem were given out recently for criticism by the students in a certain English school, a girl of fourteen years brought her copy back to the teacher's desk with this verse added:

I was a soldier of the Prince of Peace;
"Thou shalt not kill" is writ among His laws;
So I refused to fight, and for this cause
Myself was slain. 'Twas thus I gained release.
I gave my life for freedom—This I know:
For He for whom I fought has told me so.

... A series of three public debates was organized in the month of May by the headquarters of the American Peace Society for discussion of the subject of legitimate armament as opposed to militaristic armament for the United States. These were held in New York, Washington, and Philadelphia. The question for discussion in each case was: "What national duties or rights, foreign policies, or international principles, which the nation should be prepared to maintain, require the increase in the army and navy now so widely advocated for the United States?"

... A strong effort for an immediate conclusion of hostilities in Europe was made by the Nederlandsche Anti-Oorlog Raad on the occasion of the second report from Germany of a willingness to conclude peace on "fair terms." A telegram sent on May 9 to Mr. Hamilton Holt, editor of *The Independent* and chairman of the American committee co-operating with the Dutch organization, declared the attitude of the German Government "a new cause for mediative action" among neutral nations, and continued in substance:

The Swedish Second Chamber has officially expressed a wish for co-operation with neutrals towards mediation, and the Anti-Oorlog Raad has urged the same upon the Dutch Government. Switzerland is strong for similar action. The recent speeches of Von Bethmann-Hollweg and Asquith open the possibility of conciliation. The Dutch committee hope that you deem co-operation on the part of the American peace organizations possible, and eventually the Mohonk Conference. We urge that President Wilson promote a conference of neutrals to offer mediation for durable peace and for an international system which will secure the principle of equal rights for all civilized States, as Asquith has described to the Allies as his purpose.

... A fillip is given to the present discussion of ways and means of ending the war and the possibilities of peace by a story told by the late John Muir in his recently published book on travels in Alaska. He writes of his acquaintance with the Thlinkits, a singularly amiable people of Mongol stock, and of their ready acceptance of the Christian theory of atonement, which, without the aid of missionaries, they have long practiced far more sincerely than the average enlightened Christian finds it possible to do. The example Mr. Muir gives is an amusingly perfect analogy to the situation in Europe.

Some years ago a particularly bitter war was being waged between two of the tribes, the Stickeen and the Sitkas. "After fighting all summer," says the writer, "in a desultory, squabbling way, fighting now under cover, now in the open, watching for every chance for a shot, none of the women dared venture to the salmon streams or berry fields to procure their winter stock of food. At this crisis one of the Stickeen chiefs came out of his block-house fort into an open space midway between their fortified camps, and shouted that he wished to speak to the leader of the Sitkas. When the Sitka chief appeared, he said:

"My people are hungry. They dare not go to the salmon streams or berry fields for winter supplies, and if this war goes on much longer most of my people will die of hunger. We have fought long enough; let us make peace. You brave Sitka warriors go home, and we will all set out to dry salmon and berries before it is too late."

"The Sitka chief replied:

"You may well say let us stop fighting, when you have had the best of it. You have killed ten more of my tribe than we have killed of yours. Give us ten Stickeen men to balance our blood account; then, and not until then, will we make peace and go home."

"Very well," replied the Stickeen chief; "you know my rank. You know that I am worth ten common men and more. Take me and make peace."

"This noble offer was promptly accepted; the Stickeen chief stepped forward and was shot down in sight of the fighting bands. Peace was thus established, and all made haste to their homes and ordinary work."